

LETTER  
FROM A  
JESUITE:

OR THE  
Mysterie of Equivocation.

BEING  
The Copy of a Letter of Recommendation,  
seeming much in favour of the Bearer, but by different Readings, rendered of quite contrary signification.  
Lately discovered by the Person who was thereby abused, and  
now made Publick for General Satisfaction.

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with Allowance.

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LONDON, Printed for W.W. 1679.

LETTER

FROM A

JUSTICE

OF THE

Mystic of Education

BEING

The Copy of a Letter of Recommendation,  
bearing much in favour of the Bazar, but by dis-  
tressing, instead of the contrary signification,  
lately discovered by the Person who was thereby enabled, and  
now under the General Inspection.

JOHN S. HARRIS

LONDON, Printed for W. W. 1829.



LETTER  
From a  
JESUITE:

Or, the  
MYSTERIE of EQUIVOCATION.

**T**HE word of *Truth* assures us, That the *Devil* was a *Liar* from the beginning; For early he began that Trade, deluding our first Parents with pretensions of increasing their *knowledge*, when his design was to rob them both of *knowledge* and *happinefs*, overwhelming all the faculties of their souls with dismal clouds of *Ignorance*, which to this day sadly *obscure* the Intellectuals of their unhappy off-spring. Nor was his Oracle, infamously famous at *Delphos*, wanting to pursue the same method, only somewhat refined with semblances of verity, and from thence, 'tis like, the first practice of *Equivocation* came into the world. To keep up the Reputation of his Priests, and continue the

Idolary of his Votaries, returning answers couched in such ambiguous expressions that whatever happened might seem to be in the Right, and sometimes giving forth his fallacies in Writing either unprompted, or dubiously disposed, where the unwary Reader was trapann'd to destruction by treacherous hopes. Thus one of his Agents a Magician once answer'd *Albertus Scotus* Earl of *Placentia*, enquiring of his success against an approaching Foe ready to invade his Territories—*Domine stes securus inimici tui suaviter intrabunt terram & subicientur Domni tue*. Which *Albert* flattered by his own wishes, interpreted as the words seem'd to import thus, Sir, Rest your self secure, your Enemies shall sweetly (peaceably or fairly) enter your Land, and shall be made subjects to your Family; But being vanquished and subdued, the crafty South-sayer thus read and Interpreted his words, *Domine stes securus*, do not rest at home secure; *inimici tui*, thy enemies, *suaviter intrabunt*, by their force shall thrice enter thy Land, & *subicientur*, and shall cast us, a Chaldee word for Fire, *Domui tue*, on thy Palace.

But among all the Scholars to this arch-crafts master of falsehood, there are none that have more unhappily improv'd the Mystery of deceit in this kind, than the Jesuites and Romish Seminaries, their very looks and garbes as well as their words are Equivocations, Wolves in sheeps clothing, and Ghostly fathers that have by vows abandon'd the world, ruffling in Courts, Exchanges, every where, in huffing habits of *Hectoring Gallants*. Their discourses capable of as many Constructions as an Almanack-makers prognostications,

nor are their writings less full of crafty obscurity and  
*hidden* meanings. Of this sort we have here a pretty  
 instance, which without doubt was hammer'd in that  
 Forge. A poor Fiyar who it seems was not very fit  
 for their turn, being sent from an eminent man of that  
 Fraternity on some sleevele's errand, has a Letter of  
 Recommendation given him to carry by his Superior;  
 and being first read to him, finding the Contents to  
 much (as he understood them) in his favour, did no  
 doubt, return his Ghostly Parron abundance of thanks  
 for so signal a kindness, promising himself what extra-  
 ordinary welcome the same would procure him with  
 the person to whom it was directed. and indeed who  
 could suspect a Snake in such verdant Grass? or a mis-  
 chievous meaning in words that appeared so plain and  
 hearty & being as follows.

Your affectionate Friend,

The



# The Letter.

Sir,

**M**R. G. an Irish Fryar of the order of Saint Benedict is the bringer unto you of news from me by means of this letter, he is one of the most Discreet, Wise, and least Vilious persons that I ever yet (amongst all I have conversed with) knew, and hath earnestly desired me to write to you in his favour, and to give him a Letter for you of Credence on his behalf, and my Recommendation, which I have granted to his Merit (I assure you) rather than to his Importunity, for believe me, Sir, he is one that deserves your esteem, and I am sorry you should be wanting in the least to oblige him by being mistaken in not knowing him: I should be exceeding sad if you were so as many others have been, upon that account, who now esteem him, and are of my best friends. Hence Sir, and from no other motive is it that I desire to advertise you That you are obliged more than any to take special notice of him, to afford him all imaginable respect, and to say nothing in his presence that may offend or displease him in any sort; For I may truly say, I love him as I do my self and assure you there cannot be a more convincing argument of an unworthy person in the world; than any way to injure him. I know that your self as soon as you cease to be a stranger to his virtue, and have occasion to be acquainted with him, will love him as well as I, and will thank me for this advice. The assurance I have of your Civility hindreth me for to write further of him to you, or to say more upon this subject.

Paris, Nov.  
21. 1678.

Your affectionate Friend,

Johannes Armondus de Hess, &c.

Now I dare lay a wager the honest Reader sees no more harm in all this than the silly Fryar did that carried it; but if you please to turn down just a quarter of the leaf on the outside so as to cover half the Letter and then read what remains open, you will find it still coherent sense but to a quite contrary import from that which before it carried. For thus it runs:

Sir,

*Mr. G. An Irish Fryar is the bringer to you of this Letter, he is one of the most wittious persons that I ever yet knew, &c.*

But alas! deceiving a poor Fryar with such a neat piece of Gullery is nothing to the practices of the Ecclesiastical Politicians of the tight Roman breed; their principles delivered by approved Casuists extend to & allow more gross exploits. Take an instance of it in commerce, *To use Lies* (says de Grassijs l. 2. ca. 118.) *in bargaining to get a good price, is but a venial fault, though made a daily practice.* What think you of forswearing ones self a little? Hear what their great Doctor *Soto* in his book *de Just. & Jure* l. 5. q. 7. saith, *Testimonium falsum in favorem proximi, non est mortale.* A false Testimony in favour of my neighbour is no mortal sin. And he gives you (though himself a Dominican) this true-blew Jesuitical Reason for it; *Because,* says he, *the Command is, Thou shalt not bear false witness against thy neighbour, but forbids not thy doing it for him.* Their *Navarr* delivers it for orthodox Popish Divinity, That any person being *interrogated unduly*, that is, by any that he thinks not competent Judges in that Case, concerning any thing which if confessed might endanger him, may answer with a *mental reservation,*

